

## Procedure of Defining Toheed in the Holy Quran “Khuda Parasti, (God's adoration) and Khudashanasi, (God's Knowledge)”

قرآن مجید میں توحید کے بیان کا طریقہ کار (خدا پرستی یا خدا شناسی)

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**Abstract-** Recognition of Procedure, Manner and its strategy is one of the important religious topics. The research Scholars seeks guidance for undertaking religious tasks and its collective aims and objectives through its study and this guidance cannot be achieved without it. Perhaps one of the important topics in religion is the mode of describing Toheed in the Holy Quran and its special type of Procedure. The central point of view of discussion is that procedure should be determined in series of revelation of surahs. It is observed that domain of Toheed Parasti has been enlightened. Its discussion has been recognized. This significant training has determined central point of view. Though there is more illustration of Toheed Amalee. Infact, it is sort of contribution of Toheed Ibaadi, so that weight of Toheed could be settled in the mode of discussion in accordance with Zaat e Illahi, so that with its implication, minutenesses and mystery in the verses of the Holy Quran may be highlighted.

**Keywords:** Toheed, Holy Quran, revelation

### I. INTRODUCTION

Worship is one of the oldest and most common forms of human activity. Studies by some experts, such as economists, psychologists, archaeologists, as well as various religious scholars, have shown that this speed is specific to humans. And the places of worship in archeology are found only in nations and tribes. Historical reports have been very supportive of the worship of empires and kingdoms and the servitude of affairs (true or false). And this connection has been maintained in such a way that even those who believe in atheism have justified religion in such a way that it imposes the oppressors and is the cause of the peace of the oppressed and the obstacle of the revolutionaries and the justifiers also say that Religion strengthens the clergy, the clergy, the church, the pope, the cardinals, and the clergy, as well as some people, such as the Hobbes, who see religion as perfect. Santiana «religion as a symbol and the imaginary product of mankind» and Frederick «consider all religions to be a continuation of a fictional story; I used to try to strengthen the root of religion instead of weakening it. Voltaire, an enlightened philosopher who jumped into the battle of church and religion and worship with this poem (Kill the Root of Shame), but as time went on he also confessed that he created it even if there was no God. To go

Napoleon, who himself drove the last nail into the coffin of the church's religious government, then worked to promote and worship the church, and finally Europe, wounded by the church's religious government, practiced religion for the people individually and collectively in some places. Paved the way The most interesting thing is that even in this period, the subject of worship or worship was the main axis and weakness and individual worship has not only found opposition to it but also given its benefits and character, worship has been found helpful. And in individual and collective life, along with morality and discipline, there has been a ray of hope and attention for the underprivileged.

### The Role of Prophets in Worship

It should be noted that religion and worship are not the invention of the prophets, but one of the great deeds of the prophets is to guide mankind to the path of true and direct worship and devotion. Martyr Motahhari believed that: seeking God and His will and this The pursuit of God is part of human nature. In this case, the invitation of the prophets is like a gardener who nurtures flowers and trees. Because they have the strength and ability to do so. That is, a special demand for a particular thing. There is also a requirement in human nature. This requirement has been fulfilled by the revelation of the prophets. This requirement is present in human nature. The Prophets came in order to determine the meaning and the object of worship which is worthy of worship and to guide man towards it. In the narration he explained

the nature and methods of worship and the negation of obedience and worship of non-God with proof and wisdom. And the deviations of the worship of Jidal are well described:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ: (125: 16)  
Call to the way of your Lord with wisdom and good counsel, and argue with them in a way that is best. Your Lord knows best who has strayed from His way, and He guides those who are guided. Goes well”

All the Prophets, the last of them, the Prophet Muhammad (peace be upon him) kept inviting the people to the Lord and admonished them with their good deeds and convincing rational arguments and proofs with a preaching and softening heart and the best argument and opponents of monotheism and servitude system used.

### **Worship of God, the axis of the call of the prophets**

The first and foremost role in the call of the prophets is to worship God. In the first phase, the Holy Qur'an has described the call of all the prophets as a common message to worship God and the call to worship, and the most important difficulty of the prophets in this regard. God Almighty has considered the call of great prophets such as Noah, Hud, Saleh, Shoaib (peace be upon them) as worship and devotion to God. As Rashad Khudawi says:

أَفَدَّ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ ۖ إِنِّي أَخَافُ عَلَىٰكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (7:59)

We sent Noah to his people, so they said: O my people! Serve Allah, you have no god other than Him; I fear for you the chastisement of a grievous day.

Also, God says:

وَلِي إِعَادِ أَخَاهُمْ هُودًا ۖ قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ (65:7)

And to the people of 'Ad (We sent) Hud of the same tribe. They said: O my people! Serve Allah, you have no god other than Him; do you not desire to be saved?

As the Almighty says in the Qur'an:

وَ إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ ۖ فَذَرُوهَا تَأْكُلْ فِي أََرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ الْيَمِّ (73:7)

And to Thamud (We sent) a righteous man from among their people. They said: O my people! Serve Allah, you have no god other than Him; clear proof has come to you from your Lord. This is the she-camel of Allah which is a sign for you. Let her graze in the land of Allah and do not touch her with evil intention, lest a painful chastisement overtake you. "

### **Different types of monotheism**

Scholars of Islamic theology have described four types of monotheism, monotheism, monotheism, monotheistic attributes, monotheistic actions, monotheistic worship or worship. The important point is that for the teaching and learning of Tawheed, the first type of Tawheed is Tawheed Zat. After discovering the obligatory existence in the Oneness of God and the Essence of Lordship, then by removing its illusions and evidences and by describing its types and its limits and application, dispelling the superstitions of the Divine Essence or the application of the attributes to each other. Differentiation, objectivity and attributes and unity of attributes are explained, just as they are said to be different in the absolute, singular and simple and virtual attributes, except in this case (Kamal al-Tawheed nafi al-sifat anh) (Nahj al-Balaghah) , Sermon first). This explanation is followed by a discussion of the functions of Tawheed and the connection with all the causes and causes of the divine action. It is explained that the differences between some actions and attributes are explained by using the attributes of the functional and personal. Finally, monotheism or obedience is taught.

As we have described - the order in terms of education - it does not create the illusion that the value of monotheism and its status will also be in this order.

Shaheed Beheshti has stated this subject in his important book "God from the point of view of the Qur'an". With a comparative investigation, he has described the way of God to the Muslim intellectuals and the way of the Holy Qur'an and the difference between the two.

His theory contradicts the philosophy of the philosophers. They say that the issue of affirmation of the existence of God and affirmation of the Creator is complicated in the Qur'an. It is not discussed where it should be, although it is not that the existence of God has not been completely ignored. But as much has been said as man has asked. (16)

According to his theory, monotheistic behavior is based on the inner communication of the simplest human being, and no complexity or negation and serious reasoning is found and connected. Shaheed Beheshti has taken into account the philosophical path and reasoning here as well as mystical reasoning. And swearing by them on Qur'anic verses and swearing by them are part of it.

In another chapter, he discusses the subject of Tawheed and its arguments, and at the same time refutes the doctrine of some deities, and describes the levels of Tawheed, such as Tawheed, its attributes, actions and worship. Explain that as a result one writes:

Books of philosophy and theology usually speak of four types of monotheism of God: personal monotheism, monotheistic monotheism, monotheistic monotheism, monotheistic actions and monotheistic monotheism. Of these four types of monotheism, two types of monotheism, monotheistic actions and monotheistic worship can be understood directly and simply from the verses of the Holy Qur'an, but personal monotheism and personal monotheism cannot be understood with simplicity from the Qur'an. If we look at the Qur'an without the subtle arguments of philosophy and mysticism, then perhaps not a single verse directly brings to mind the exact concepts of monotheism. But if you are just familiar with the subtle and mystical meaning, then you will ponder over the verses of the Holy Qur'an, then there are some verses in which you will find interesting meaning and if you look at it from this point of view, then the content of the Qur'anic verses is just subtle. Is. The verses with high content are not easy to understand on a mediocre level which does not make the Qur'an a stranger to the discussion of monotheism and attributes and with it all the humor and precision. Only interpretation and interpretation is required.

In the last part of the book, Shaheed Beheshti has dedicated the attributes to God Almighty in which there is a lot of emphasis in the Qur'an on attributes and names. Considering the connection between attributes and actions, we will see that many names and attributes are insisting on God. And in this regard, they share the attitude of the Qur'an with philosophy and mysticism. (18)

He has finally declared the Qur'anic identity as an authentic revelation from God, but it is still possible when man is aware that he can acquire its verses and signs and its attributes through prudence. (19)

This identification quenches the thirst for knowledge more or less as much as possible and at the same time is useful in practice and will help us in the big problem we are facing ie in the direction of life.

## II. CONCLUSION

1. As we have seen in this journey, the issue of monotheism, devotion and obedience has played a pivotal role in the surahs of the Holy Qur'an, and monotheism is the image of divine help and the cause of monotheism. This is often the view of the Qur'an. An approach that connects the addressee to the needs of man and to the fulfillment of God's image in the most important needs. On this basis, the subject of God in the Qur'an does not begin with mental and mental confusion like affirmation of caste and attributes. In other words, the subject of God in the Qur'an is God-centeredness, even though the subject revolves around theology from a theological and philosophical point of view. In the Qur'an, there is an attitude of real reform and education is of subordinate importance, but the method seeks non-Qur'anic original identity and the result is not forced learning. In the Qur'an, the focus of Tawheed is Tawheed Ibadat, but in other ways, Tawheed is the essence.

2. This discourse is not connected with the time of the Prophet and the Arab society. The attention of the Qur'anic verses shows that this model is general. In the same way, the invitation of the wise God Almighty

is to invite throughout history. The verses which are connected with the message of other apostles bear witness to this claim.

3. The style of monotheism that has been presented shows the speed of order and in the end perfection and progress has been bestowed and the addressee has been invited to this identity and mental introduction in his life in this moist spiritual and fluent and practical and external. Feels with advice. And the physical image of God as expressed in philosophy and theology is far removed from life, a distance that is not hidden for the intellectuals.

4. This style of Tawheed, which begins with Tawheed-e-Ibadi, in which Tawheed functions are explained and arguments are presented, gradually the mind is prepared to recognize the perfection that has never been seen. For those who are incapable of comprehension, God explains it in such a way that there is very little need to explain the reasoning and proof. For this reason, in the verses of the Qur'an, the attributes and the essence of God are the main subject. Yes, that will not change in the axis and generality, but the verses of this verse will be found to be proud and generous and mysteries and sweetness will be found.

5. However, the Qur'an has also paid attention to the essence and attributes of God. As has been observed so far, the revelation of the Qur'an has been shown in such a way that Surah Hamd has clearly explained Tawheed Ibadat and Tawheed Acts. And as we go further in this journey, the same process continues which reaches to Surah Kafrun which is 18 Surahs in terms of training. That the path he has chosen in the matter of worship and obedience is very different from that of the disbelievers: **قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا أَعْبُدُ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ - وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ** (1-6:109 Say: O disbelievers! We do not worship what you worship, and we worship what you do not worship, nor do I worship what I worship, and I do not worship what you worship. His religion is for you and my religion is for me. After that, the line became clear, then Hazrat was given the task which is mentioned in Surah Ikhlas, Tawheed, Attributes and Caste: 1-4: 112) Say: He is the One God, the God who is free of all wants, has not begotten anyone, nor has He begotten anyone. Al also advance this way, the PCB pagans who were claimed in essence and attributes it has rejected: Indeed, whatever except the names "Tell me, do you think that Lat and Uzza and Manat, the third of them, have a son and a daughter for him?" This division of yours is not correct in this regard. These matters belong only to your forefathers who were named and God has not sent any proof for its legitimacy.

According to these verses, it was found out that the polytheists believed in the daughter of God and did not know her essence alone or they believed in her being a partner in her essence and attributes which are denied in these verses.

Considering the revelation of the Surahs, it is clear that the discussion on Tawheed-e-Zaat and Tawheed-e-Sifat and the discussion on the essence of Tawheed-e-Asat and the discussion on Tawheed-e-Sifat is not the focus of this discussion in the Qur'anic system of knowledge. Have arrived Examples of this are as follows: There are verses with light in Surah Noor, verse Al-Kursi in Surah Al-Baqarah, last verses of Surah Al-Hashr, opening verses of Surah Hadid, there are other verses in which there is pleasure and mystery in mystical and philosophical examination.

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